1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3 Kandiá

for many years a slave in Chilás, as Ahmad Shah reports). The Gabriális were converted to Muhammadanism by a saint named *Bábáji*, whose shrine is in Gabriál, and is one of the most frequented places by pilgrims. The Gabriális say that this saint lived six or seven generations ago. Mir Abdulla (who is really of Afghanistan, but now lives in Gabriál,) says that the Gabriális were converted to Islám about 150 years ago. Lately, this religion has made great progress among the people of Kandiá generally. Every little village has a mosque, and in most of the towns there are numerous mosques with schools attached to them, which are generally crowded by students from every caste. In Gabriál, the Mullahs or priests are, for the most part, of the Shín caste, but men of every caste are zealous in giving education to their sons. Their education is limited to Muhammadan law (of the Hanifite school), and Arabian logic and philosophy. Very little attention is paid to Arabic or Persian general literature and caligraphy, that great Oriental art; so little, indeed, that Harifullah and Mir Abdulla, who are scholars of a very high standard, are wholly ignorant of any of the caligraphic forms, and their handwriting is scarcely better than that of the lowest primary class boys in the schools of the Punjab.

The most accomplished scholar in Kandiá is the high priest and chief of Patan, named Hazrat Ali, who is a Shín.

The people generally are peaceful, and have a fair complexion and erect bearing. Their social and moral status has lately been raised very high. Robbery and adultery are almost unknown, and the usual punishment for these crimes is death. Divorce is seldom practised; polygamy is not rare among the rich men (wadán), but is seldom found among the common people.

GOVERNMENT.—Every village or town is governed by a Council of elders, chosen from among every tribe or "taffa." The most influential man among these elders for the time being is considered as the chief of the Council. These elders are either Shíns or Yashkun. No Kamín can be elected an elder, though he may become a Mullá, but a Mulla-kamín also cannot be admitted to the Council.

The reigning Council of Gabriál consists of 12 persons, of whom 9 are Shíns and 3 Yashkuns. Patshé Khân is the present chief of the Council. The post of Chief of the Council is not hereditary, but the wisest and the most influential of the elders is elected to that post. Justice is administered by the Mullahs without the interference of the Council, whose operation is limited to inter-tribal feuds.

CUSTOMS AND MANNERS.—Hockey on horseback, which is called "lughât" in Gabriál, is played on holidays; and the place where they meet for the sport is called "lughât-kárin-jha."

Guns are called "nâli" in Gabriál, and are manufactured in the town by blacksmiths.

Dancing is not practised generally, as in the other Shín countries. Only "Doms" dance and sing, as this is their profession; they play on the "surúi" (pipe), rabáb (harp), and shando (drum).

The "purdá" system, or "veiling" women, is prevalent among the gentry, but it is only lately that the system was introduced into this country.